

THE GOLDEN DAWN CORRESPONDENCE COURSE

LESSON 145

THE TATTWAS : SPIRIT

THE SPIRIT

This is the Anandamaya Kosha, being literally the Coil of Bliss of the Vedantins. With the power of psychic perception, the Soul knows of the existence of this entity, even though it has hardly made its presence directly felt within the Human constitution in the present stage of Human development. The characteristic difference between the Soul and the Spirit is the absence of the "I" in the case of the latter, i.e., the Spirit.

It is now the dawn of the day of evolution. It is the first setting-in of the positive current of the Great Breath; it is the first state of cosmic activity after the Night of Mahapralaya. As we have seen, the breath in every state of existence has three differentiations: the positive, the negative, and the Sushumna. The Sushumna is pregnant with either of the two remaining states: this is the state which is described in the Parameshthi Sukta of the Rig Veda as neither Sat (positive) nor Asat (negative). This is the primary state of Parabrahman, in which the entire Universe lies hidden like a tree in the seed. As billows rise and lose themselves in an ocean, the two states of evolution and involution take their rise in this state, and are lost in the same in due time. What is Prakriti itself in this state of potential omnipotence? The phenomena of Prakriti owe their origin and existence to the modifications of the Great Breath. When that Great Breath is in the state of Sushumna, can we not say that Prakriti itself is held in that state by Sushumna? It is in fact Parabrahman that is all in all:

Prakriti is only the shadow of that substance, and like a shadow it follows the modifications of the breath. The first modification of the Great Breath is the setting in of the evolutionary (positive) current. In this state, Prakriti modifies itself into the ethers of the first degree, which compose the atmosphere from which Ishvara draws Life. The subject (Parabrahman), whose breath causes Prakritic modifications, is in this first state of evolution known as the Sat, the fountain-head of all existence. Naturally enough, the "I" is latent in this state, since it is differentiation which gives birth to the "I". But what is this state? Must Man be annihilated before he reaches this state of what is called Nirvana or Parinirvana? There is no reason to suppose that it is the state of annihilation anymore than is the condition of latent heat in water to be considered as undergoing annihilation in order to be released through the water. The simple fact is that the color which constitutes the egg becomes latent in the Spirit's higher form of energy: it is a state of consciousness or knowledge above self, certainly not destroying that self.

The individual Spirit bears the same relation to the Sat which the individual Soul bears to the Ishvara, the individual Mind to the Virat, and the individual Life-Principle to the Prana: each center is given birth by the Tattwic rays of that degree; each is a drop in its own ocean. The Upanishad explains this state under many names; the Chhandogya however, has a very comprehensive dialogue on this subject, between Uddalaka and his son, Shvetaketu.

Professor Max Muller has made some very questionable remarks on certain assertions in this dialogue, calling them "more or less fanciful." These remarks could never have fallen from so learned a man had he known and understood something of the ancient Science of Breath and the philosophy of the Tattwas. The Upanishads can never be very intelligible without this comprehensive science. (It must be remembered that the Upanishads have clearly laid down in many places that a teacher is wanted for the proper understanding of their divine words. The teacher taught nothing else but the Science of Breath, which is said to be the secret doctrine of all secret doctrines: in fact, it is the key of all that is taught in the Upanishads. The little book, which these essays attempt to explain to the world, appears from its very beginning to be a compilation of various couplets on the same subject inherited from various esoteric circles: in fact, it is as a key to the Aryan philosophy and Occult Science that this handful of stanzas now presented to the reader has its chief value. Regretfully, we cannot hope that they will dispel the entire veil of gloom which have surrounded this subject through the ages.)

To return however to the dialogue between the father and the son. It is contained in the sixth Prapathaka of the Chhandogya Upanishad:

"In the beginning, my dear, there was that only which is one only, without a second. Others say in the beginning there was that only which is not one only, without a second, and from that which is not, that which is was born."

This is the translation of Professor Max Muller. Notwithstanding the authority of his name and scholarship, the writer ventures to think that the sense of the Upanishad is totally lost sight of in the translation. The words of the original are: Sad eva saumyavedamagre asit. No word can be found in the translation giving the sense of the word idam in the original. Idam means, "this", and it has been explained as meaning the phenomenal world; this that is perceived, etc. The accurate translation of the text would therefore be:

"This [world] was Sat alone in the beginning".

Perhaps in the translation of Professor Max Muller, the word "there" is printed by mistake for the word, "this". If such is truly the case, the defect in the translation is at once remedied. The text means that the first state of the world before differentiation was the state known as Sat. From what comes afterwards, it appears that this is the state of the Universe in which all its phenomena- material, mental, and psychic, are held in posse. The word eva, for which the word "alone", or "only", stands in the translation, signifies that at the beginning of the day of evolution the Universe had not all five, or even two or more of the five planes of existence together: at present it does, but in the beginning, the Sat existed alone.

The Sat is only, without a second. In these two epithets there is no qualification of time. The Sat is one alone; and unlike Prana, Virat, and Ishvara (the three existing simultaneously), does not have a shadowy side of existence. The next sentence goes on to say that in the

beginning there was Asat alone. As Professor Max Muller renders it: "There (?) was that only which is not." This carries no meaning, notwithstanding the Greek accompaniment which infers such. That the word Asat is used in the sense of "that which is not" or briefly, "nothing", there is no doubt. But that such is not the meaning of the Upanishad there is also no doubt. The words are used here in the same sense in which they are used in the "Nosad asit" Hymn of the Rig Veda.

"Then there was neither the Sat nor the Asat." This of course, is a state quite apart from the Sat of the Upanishad: it is nothing more than the Sushumna of the Brahmic Breath: after this in the beginning of evolution, the Brahman became Sat; this is the positive evolutionary potential phase. The Asat is nothing more than that which rules during the Night of Mahapralaya: the Negative Life Current. When the shadowy Prakriti has undergone the preparatory influence of the negative current, the day of evolution sets in with the beginning of the positive current. The dispute as to beginning is merely of a technical nature: in reality, there is no beginning. It is considered as motion within a circle, and from this viewpoint, we may place whatever state we like in the beginning.

But the Asat philosopher argues that unless the Maya undergoes the preparatory influence of the Night, there can be no creation. Hence, according to him, we must place the Asat in the beginning. To this, the sage Uddalaka would not consent. According to him, the active impressive force is in the Sat, the positive state, just as all the Life-forms take their origin from Prana (the Positive Life-Matter), and not from Rayi

(the Negative Life-Matter). It is only impressibility that exists in the Asat, the real names and forms of the phenomenal Universe do not exist there. In fact, the name Sat has been given to the primary state of the evolving Universe for this very reason. If we would translate these two words into English, we would have to coin two very unique compounds:

1. Sat : that-in-which-is.
2. Asat: that-in-which-is-not.

It is only such a rendering that would carry the true idea, and hence it is after all advisable to retain the Sanskrit words and explain them as best as one may.

That actually existing state in which the names and forms do not exist cannot properly stand as the cause of the names and forms which do exist: hence, the Sat alone was in the beginning, etc. It should also be noted, that the individual Spirit has the same relation to the Sat as the Soul has to the Ishvara.

This is sufficient to show that there is no annihilation anywhere in the Universe. Nirvana simply means the extinguishing (which is not extinction) of the phenomenal rays.

THE GOLDEN DAWN CORRESPONDENCE COURSE

LESSON 146

THE TATTWAS : THE SCIENCE OF BREATH

THE SCIENCE OF BREATH
and the
PHILOSOPHY OF THE TATTWAS
(Translated from the Sanskrit)

[This book is couched in the form of a dialogue between the God Shiva and his Wife, Parvati. All of the Tantras have the same form. The former is generally spoken of as Ishvara, and the latter as Devi or Shakti. From its method of composition, the treatise does not seem to have been written by Shiva, the supposed author of the Shivagama: in the first place, there are several stanzas in the book which appear to be the composition of different authors, put in the present form by some compiler; and secondly, the author states in one place that he was going to describe certain experiments as he had seen them in the Shivagama, or "Teachings of Shiva.": in the end of one ms. however, it is said that the book comprises the eighth chapter of the Shivagama.

In the Kenopanishad, the great commentator Shankaracharya interprets Uma Haimavati (another name of Parvati) as Brahma Vidya, the Divine Science or Theosophia. There the Goddess appears as a teacher, and she may well personify Theosophia; however this explanation will hardly hold here. Rather, here Shiva and Parvati seem to be the Positive and Negative Principles: they are best acquainted with their own working. The God (the Positive Principle), explaining to the Shakti (the Negative Principle), the various modes in which the finer forces of nature imprint themselves upon the gross planes, may be the symbol of the

eternal impression of all thoughts and living organisms into the Shakti, the passive matter: Rayi, by Shiva: the Active Principle.]

Said the Goddess:

001. Lord Mahadeva, God of Gods, be kind to me, and tell me the wisdom that comprehends everything.
002. How did the Universe come forth? How does it continue? How does it disappear? Tell me, O Lord, the Philosophy of the Universe.

Said the God:

003. The Universe came out of Tattva [or the Tattwas]; it goes on by the instrumentality of the Tattwas; it disappears into the Tattwas; by the Tattwas is known the Nature of the Universe. [The Universe comprehends all of the manifestations with which we are familiar, either on the Physical, the Mental, or the Psychic Plane. All of them have come out of the Tattwas. The Tattwas are the forces which lie at the root of all these manifestations. Creation, preservation, and destruction (or more strictly speaking), appearance, sustenance, and disappearance of the phenomena we are acquainted with, are Tattwic changes of state.]

Said the Goddess:

004. The knowers of the Tattwas have ascertained the Tattwas to be the highest root; what, O God, is the nature of the Tattwas? Throw light upon the Tattwas.

Said the God:

005. Unmanifested, formless, the one giver of light, is the Great Power; from that appeared the sonoriferous ether (Akasha); from that had birth the tangiferous ether. [This "Great Power" is the Parabrahman of the Vedantins, the first change of state which stands at the crown of evolution. This is the first Positive Phase of Life: all the Upanishads concur in this. In the beginning all of this was Sat (the Positive Phase of Brahma). From this state the five ethers emerge by degrees: the Tattwas, or Mahabhutas as they are also called. "From him came the Akasha, and so on," states the Upanishad. This state of Parabrahman is called "unmanifested" in the text. Manifestation begins for us only with the "Ego", the Sixth Principle of our constitution: all beyond that is naturally unmanifested.]

"Formless" is given to this epithet because forms only show themselves when the Tattwas and the two states of matter: the Positive and the Negative; the Active and the Passive, come into existence. As yet there is only one Universal State of Matter; hence, the epithet of "one" is also given to it. He is also called the "Giver of Light", this Light being the real Life. It is this state which changes into the five ethers which form the atmosphere of the Sixth Principle of the Universe.]

006. From the Tangiferous Ether, the Luminiferous Ether, and from this the Gustiferous Ether; thence was the birth of this Odoriferous Ether: these are the five ethers with a five-fold extension.
007. From these the Universe came forth; by these it continues; into these it disappears; among these also it shows itself again.
008. The body is made of the five Tattwas; the five Tattwas, O Fair One exist therein in the subtle form; they are known by the learned who devote themselves to the Tattwas. [The body- Human as well as every other-is made of the five Tattwas in their gross form. Within this gross body the five Tattwas play in their subtle form: they also govern it physiologically, mentally, psychically, and spiritually. These are therefore the four subtle forms of the Tattwas.]
009. On this account shall I speak of the rise of breath in the body; by knowing the nature of inspiration (inhalation) and expiration (exhalation) comes into being the knowledge of the three times. [Man can devote himself most easily to his own body: on this account have been described here the laws of the rise of the breath in the body. Knowledge of the three times: the past, the present, and the future, is nothing more than a scientific knowledge of the causes and effects of phenomena. Know the present Tattwic state of things; know its antecedent and consequent states; know these and you have a knowledge of the "three times".]
010. This science of the rise of breath; the hidden of the hidden; the revealer of the true Good, is a pearl on the head of the wise.

011. This knowledge is the subtle of the subtle; it is easily understood; it causes the belief of truth; it excites wonder in the world of unbelievers; it is the support among them that believe.

[The Qualities of the Pupil]

012. The science of the rise of breath is to be given to the calm, the pure, the virtuous, the firm, and the grateful; and to the single-minded devotee of the Guru.
013. It is not to be given to the vicious, the impure, the angry, the untruthful, the adulterer, and him who has wasted his substance.

[The Science of Breath]

014. Hear, thou Goddess, the wisdom which is found in the body; omniscience is caused by it, if well understood.
015. In the Svara are the Vedas and the Shastras; in the Svara the highest Gandharva; in the Svara are all the three worlds; the Svara is the reflection of Parabrahman. ["In the Svara are the Vedas", etc. Svara, as has been seen, is the "Current of the Life-Wave": it is the same as the "Intelligence" of the Vedantins. The assertion in this stanza may have two meanings: it may mean that the things described in the Vedas are in the Svara, or it may mean that the description itself is there; it may mean both are there. This of course, is an absolute fact. There is nothing in the manifested Universe which has not received existence from the Great Breath, which is the Prana of the Universe on the highest plane of Life.]

016. Without a knowledge of the breath [Svara], the astrologer is as a house without a lord; a speaker without learning; a trunk without a head.
017. Whoever knows the analysis of the Nadis, the Prana, the Tattwas, and the conjunctive Sushumna, gains salvation.
018. It is always auspicious in the seen or the unseen Universe, when the power of breath is mastered; they say, O Fair One, that the knowledge of the science of breath is also somewhat auspicious [This stanza points to the difference between the practical and theoretical forms of Occultism. The practice is highly auspicious of course, but the theory as well puts us on the right track, and is therefore "somewhat auspicious."]
019. The parts and the first accumulations of the Universe were made by the Svara, and the Svara is visible as the Great Power, the Creator and the Destroyer. [For some reflections on this subject, the reader is referred to the essay on Evolution.]
020. A knowledge more secret than the Science of Breath, wealth more useful than the Science of Breath, a friend more true than the Science of Breath, has never been seen or heard of.
021. An enemy is killed by the power of the breath, and friends are also brought together; wealth is obtained through the power of the breath, and comfort and reputation also.

022. By the power of breath one gets a female child or meets a king; by the power of breath are gods propitiated, and by the breath is a king placed in a person's power.
023. Locomotion is caused by the power of breath; food too is taken by the power of breath; urine and feces are also discharged by the power of breath.
024. All the Shastras and Puranas and the rest, beginning with the Vedas and the Upanishads, contain no principle beyond the knowledge of Svava [the breath].
025. All are names and forms. Among all these people wander mistaken. They are fools steeped in ignorance unless the Tattwas are known. [Every phenomenon is nothing more than a phase of Tattvic motion. All the phenomena of the Universe are names and forms. All these names and forms live in the Svava of Parabrahman, or rather in the subtler Tattwas, but nothing is distinguishable there: they are only distinguished as such when they are imprinted upon the grosser planes, the impression taking place by the instrumentality of Rayi, the cooler state of Life-Matter, which is only the shade of Prana; the original state. Hence, the names and forms are all unreal.]
026. This science of the rise of breath is the highest of all the high sciences; it is a flame for illuminating the mansions of the soul.
027. The knowledge cannot be imparted to this man or that except in answer to a question: it is therefore to be known by one's own

exertions in and by the soul alone. [This is the celebrated dictum, "Know thyself by thyself", which differs from the Greek aphorism by the addition of the last two words.]

028. Neither the lunar day, nor the constellations, nor the solar day, nor God; neither rain nor the Vyatipata, nor the conjunctions Valchrita, etc.,. [These are all the various phases of the five different Tattwic states: they have a natural effect upon the Terrestrial Life, the effect differing with the thing influenced. The rays of the Tattwic state of time will only be reflected into any organism if the reflecting surface is akin. The Yogi who has power over his breath can put it into any Tattwic state he chooses, and the antagonistic effects of time are simply thrown off.]
029. Nor do the bad conjunctions, O Goddess, ever have power; when one attains the pure power of Svara, everything has good effect.
030. In the body are the Nadis, having many forms and extensions; they ought to be known in the body by the wise, for the sake of knowledge.
031. Branching off from the root in the naval, seventy-two thousand of them extend in the body. [The Yogis take the naval to be the starting point of the system of Nadis. Says Patanjali, the great Yoga Philosopher: "The systems of the body are known by concentration upon the navel." On the other hand, the Vedantins take the heart to be the starting point of the system. The former assign as their reason, the existence in the naval of the power

Kundalini, the latter the existence in the heart of the Cardiac Soul (the Lingam Atma), which is the real Life of the gross body. This however, is immaterial: we may begin wherever we like, if we only truly understand the location of the Life-Principle, and its various manifestations.]

032. In the naval is the power Kundalini, sleeping like a serpent; thence ten Nadis go upwards and ten downwards. [The power Kundalini sleeps in the developed organism: it is that power which draws in gross matter from the mother-organism through the umbilical cord, and distributes it to the different places where the seminal Prana gives it form. When the child separates from the mother, the power goes to sleep: she is no more wanted. Upon the supplies of the Kundalini depend the dimensions of the body of the child. It is said that it is possible to awake the Goddess even in the developed organism by certain practices of Yoga.]
033. Two and two of the Nadis go crosswise; they are thus twenty-four in number. The principle are the ten Nadis in which act the ten forces.
034. Crosswise, or upwards, or downwards, in them is manifested the Prana all over the body. They are in the body in the shape of Chakras, supporting all the manifestations of Prana.
035. Of all these, ten are the chief; of the ten, three are the highest: Ida, Pingal, and Sushumna.

036. Gandhari, Hastijihva, Pusha, and Yashasvini; Alambusha, Kuhu, Shankhini, and also Damini.
037. Ida is in the left part, Pingala in the right, Sushumna in the middle; Gandhari in the left eye.
038. In the right eye Hastijihva; in the right ear Pusha; Yashasvini in the left ear; in the mouth Alamnusha.
039. Kuhu in the pudendum; in the anus Shankhini. In this way one at each outlet stand the Nadis.
040. Ida, Pingala, and Sushumna stand in the way of the Prana, these ten Nadis extend variously in the body. [For a dissertation on these three Nadis, the reader is referred to the essay on Prana. On a small scale, the right and left chambers of the heart, and the right and left portions of the spinal column are the Pingala and Ida; the canal between these two is the Sushumna. Taking the blood vessel system to be a mere reflection of the nervous system, the terminology might be applied to the nerves alone. It appears however, that the Nadis of the Tantrists comprehended both of these systems. In the nervous system exists the real power, and this must be present everywhere where there is any manifestation of Life.]

041. The above are the names of the Nadis. I now give the names of the forces:

- (1) Prana
- (2) Apana
- (3) Samana
- (4) Udana
- (5) Vyana

042. (6) Naga
(7) Kurma
(8) Krikila
(9) Devadatta
(10) Dhananjaya.

In the breast lives always the Prana; the Apana, in the circle of the anus.

043. The Samana in the circle of the navel, the Udana in the midst of the throat; the Vyana pervades all the body. These are the ten principle forces.

044. The five beginning with the Prana have been described. The remaining five forces begin with Naga. Their names and places too I give.

045. The Naga is known in belching; the Kurma in the winking of the eye; the Krikila is known as the cause of hunger; the Devadatta is known in yawning.

046. The all-prevading Dhananjaya does not leave even the dead body. All these move in all the Nadis where they put on the appearance of Life.
047. Let the wise man know the manifest movements of the individualized Prana by the three Nadis: Ida, Pingala, and Sushumna.
048. The Ida is to be known in the left half and the Pingala in the right [half of the body.]
049. The Moon is placed in Ida, the Sun in Pingala; Sushumna has the nature of Sambhu, and Sambhu is the self of Hamsa [both inspiration (inhalation) and expiration (exhalation)].
050. Expiration (exhalation) is called "Ha"; inspiration (inhalation) is "Sa"; Ha is the Shiva [the active], and Sa the Shakti [the passive].
051. The Moon appears as Shakti, causing the left Nadi to flow; causing the right Nadi to flow, the Sun appears as Sambhu [active].
052. Any charity given by the wise while the breath is in the left nostril is multiplied crores ("crore" meaning 10,000,000) on crores of time in this world.
053. Let the Yogi look into his face, with one mind and with attention, and thus let him know fully the motion of the Sun and the Moon.

054. Let him meditate upon the Tattwa when the Prana is calm, never when it is disturbed; his desire will be fulfilled, he will have great benefit and victory.
055. To those men who practice, and thus always keep the Sun and Moon in proper order, knowledge of the past and the future becomes as easy as if they were in their hand.
056. In the left Nadi, the appearance of the breath is that of the Amrita [nectar]; it is the great nourisher of the world. In the right, the motion-imparting portion, the world is always born. [The negative phase of Prana has the qualities of Amrita, the giver of Eternal Life. The Negative Matter, the Moon, is cooler than the Positive Matter, the Sun. The former receives the impressions from the latter, and this plays the part of imparting impressions to that. The Moon therefore, is the real Life of all names and forms. In her they live; she maintains them. Therefore, she is the Amrita, the "Nectar of Life". The right Nadi (from the greater temperature it possesses) is the imparter of names and forms, or briefly, the motion-imparting phases of Life Matter. It is the tendency of the Sun to always cause changes in names and forms, and giving new impressions in place of the old. Hence, the Sun is the "Destroyer of forms": he is the father of the forms, but the real preserver is the Moon.]

057. In the midst the Sushumna moves very cruelly, and is very bad in all acts; everywhere in auspicious acts the left [Nadi] causes strength.
058. In going out the left is auspicious; in going in the right is auspicious; the Moon must be known to be even, the Sun odd.
059. The Moon is the female, the Sun is the male; the Moon is fair, the Sun is dark (as compared to the Moon). During the flow of the Nadi of the Moon, let calm acts be done.
060. During the flow of the Nadi of the Sun, harsh works are to be done; during the flow of the Sushumna are to be done acts resulting in the attainment of psychic powers and salvation.
061. In the bright fortnight the Moon comes in first, in the dark one the Sun; beginning from the first lunar day they rise one after the other in order, each after three days.
062. The Moon and the Sun have each the white [northward, upward] and the black [southward, downward] duration of two and a half Gharis. They flow in order during the sixty Gharis of a day.
063. Then by a Gharī each [twenty-four minutes] the five Tattwas flow. The day begins with the Pratipata [the first lunar day]. When the order is reversed, the effect is reversed.

064. In the bright fortnight the left [is powerful], in the dark the right; let the Yogi with attention bring these into order, beginning with the first lunar day.
065. If the breath rises (at sunrise) by the way of the Moon, and sets (at sunset) by that of the Sun, it confers groups of good qualities; in the reverse, the reverse.
066. Let the Moon flow the whole day through, and the Sun the whole night; he who practices thus is verily a Yogi.
067. The Moon is checked by the Sun, the Sun by the Moon; he who knows this practice, strides in a moment over the three worlds [i.e., nothing in the three worlds can have an evil effect (upon him)].
068. During Thursdays, Fridays, Wednesdays, and Mondays, the left Nadi gives success in all acts, especially in the white fortnight.
069. During Sundays, Tuesdays, and Saturdays, the right Nadi gives success in all harsh, especially in the black fortnight.
070. During five Gharis each, the Tattwas have their distinct rise in order, Gharl by Gharl.
071. Thus there are twelve changes during day and night. Taurus, Cancer, Virgo, Scorpio, Capricornus. Pisces are in the Moon [i.e., with these signs the breath rises in the left Nadi.]

072. During Aries, Gemini, Leo, Libra, Sagittarius and Aquarius, the rise of the breath is in the right Nadi. From this good or bad is ascertained.
073. The Sun is centered in the East and the North, the Moon in the West and the South. Let none go to West and South during the flow of the right Nadi.
074. Let none go to East and North during the flow of the left Nadi.
075. The wise who desire good should not therefore go in these directions during these intervals; for then assuredly will there be suffering and death.
076. When, during the bright fortnight, the Moon flows, it is beneficial to the man; comfort is caused in mild deeds.
077. When at the time of the rise of the Sun-Breath the Moon-Breath rises and vice versa, quarrel and danger make their appearance, and all good disappears.

[The Wrong Svara]

078. When in the morning the wrong breath takes its rise, that is the Sun in place of the Moon, and the Moon in place of the Sun; then
079. On the first day, the mind is confused; on the second [occurs] loss of wealth; on the third they speak of motion; on the fourth the destruction of the desired [object].

080. On the fifth the destruction of worldly position; on the sixth the destruction of all objects; on the seventh disease and pain; on the eighth death.
081. When for these eight days, at all the three times, the breath is wrong; then the effect is absolutely bad; when it is not quite so there is some good.
082. When in the morning and the noon there is the Moon, and in the evening the Sun, then there is always success and benefit. The reverse gives pain.
083. Whenever the breath is in the right or the left Nadi, the Journey will be successful; if the right or left, as the case may be, is the first step.

[Editors note: 084-095 are omitted]

096. During the flow of the Moon, poison is destroyed; during that of the Sun, power is obtained over any body. During Sushumna salvation is obtained. One power stands in three forms: Pingala, Ida, and Sushumna.
097. It may happen that when something is to be done, the breath is not rightly flowing; or conversely, when the breath is flowing as it ought to be, there is no occasion for the action to be done. How is a man of business to follow the promptings of Prana?

098. Auspicious or inauspicious acts are always done day and night. When need be, the proper Nadi is to be set in motion.

[Ida]

099. In those acts which are desired to have durable effect, in adornment, in going on a distant journey, in entering an order of Life (Ashrama) or a palace, in amassing wealth,

100. In sinking wells, ponds, tanks, etc., in erecting columns and idols, in buying utensils, in marriage, in having clothes, jewelry, and ornaments made,

101. In preparing cooling and nourishing medicines, in seeing one's lord, in the collection of grain,

102. In going into a new house, in taking charge of some office, in cultivation, in throwing the seed, in auspicious peace-making, in going out: the Moon is auspicious.

103. In such acts as beginning to read, etc., in seeing relations.....in virtue, in learning from some spiritual teacher, in rehearsing a Mantra

104. In reading the aphorisms of the Science of Time, in bringing quadrupeds home, in the treatment of diseases, in calling upon masters,

105. In riding horses and elephants, in doing good to others, in making deposits,

106. In singing, in playing upon instruments, in thinking of the science of musical sounds, in entering any town or village, in coronation,
107. In disease, sorrow, dejection, fever and swoon; in establishing relations with one's people, and masters; in collecting grain, and fuel, etc.,
108. In the adornment of the person by women; when rain is coming; in the worship of the teacher, etc., O Fair One, the Moon is auspicious.
109. Such acts also as the practice of Yoga are successful in Ida. In Ida, verily, let one give up the Akasha and Tejas modifications of Prana.
110. By day or by night all works are successful; in all auspicious works the flow of the Moon is good.

[Pringala]

111. In all harsh acts, in the reading and teaching of difficult sciences.... In going on board a ship,
112. In all bad acts, in drinking, in rehearsing the Mantras of such a God as Bhairava,
113. In learning the Shastras; in going, in hunting, in the selling of animals; in the difficult collection of bricks, wood, stone, and jewels, etc.,

114. In the practice of music, in the Yanyras and Tantras; in climbing a high place or mountain; in gambling, in theft, in breaking in of an elephant or a horse, in a carriage or otherwise.
115. In riding a new donkey, camel, or buffalo, or an elephant, or horse; in crossing a stream; in medicine, in writing,
116. In athletic sports; in killing or producing confusion; in practicing the six Karmas. etc., in obtaining power over Yakshinis, Yakshas, Vetalas, Poisons and Bhutas, etc.,
117. In killing,....in enmity; in mesmerising, in causing one to do anything at bidding; in drawing anyone towards anything; in causing distress and confusion; in charity, and buying and selling,
118. In practicing with swords, in battle, in seeking the king; in eating, in bathing, in mercantile negotiations; in harsh and hot deeds, the Sun is auspicious.
119. Just after eating..... the Sun is auspicious. The wise ought to sleep too, during the flow of the Sun Breath.
120. All harsh acts; all those various acts in which in their nature must be transitory and temporary, find success during the Sun. There is no doubt in this.

[Sushumna]

121. When the breath moves one moment in the left and the other in the right, that [state of Prana] is known as Sushumna. It is the

destroyer of all acts. [It will be seen that in this section three phases of the Sushumna are noticed:

(i) When the breath comes one moment out of one nostril and the next out of the other.

(ii) When the breath flows at once out of both nostrils with equal force.

(iii) When the breath flows out of one nostril with greater force than it does out of the other.

The first is called the unequal state (Vishamabhava); the second and the third are called the Vishuvat or Vishuva.]

122. When the Prana is in that Nadi the fires of death burn. It is called Vishuvat, the Destroyer of all actions.

123. When both the Nadis, which ought to flow one after the other, flow at once, then verily there is danger for him who is thus afflicted.

124. When it is at one moment in the right, and the other moment in the left, it is called the unequal state. The effect is the reverse of what is desired, and so it ought to be known, O Fair One!

125. The wise call it Vishuvat when both the Nadis flow. Do neither harsh nor mild acts at that time; both will be fruitless.

126. In Life, in Death, in asking questions; in Income, or its absence; in success or its want: everywhere the reverse is the case during the flow of the Vishuvat. Remember then, the Lord of the Universe.

127. The Ishvara is to be remembered by acts such as the practice of Yoga: nothing else is to be done at that time by those who desire success, income, and comfort.
128. Pronounce a curse or benediction when with the Sun the Sushumna flows slowly, and it will be useless.
129. When the unequal state takes rise, do not so much as think of Journeying. Journeying during this state undoubtedly causes pain and death.
130. When the Nadi changes or the Tattwa changes, nothing auspicious shall be done by way of charity, etc.
131. In the front, in the left and above is the Moon. On the back, on the right and below is the Sun. In this way, the wise ought to know the distinction between the full and the empty. [Two more phases of conjunction have been noticed:

(I) Sandhya Sandhi

(II) Vedaveda

According to some philosophers, these do not exist. These two are said to be but the names of the two foregoing ones. This however, is not the thesis of the present writer. He holds that both of these states exist separately:

(I) The Sandhya Sandhi is that Sushumna through which disappearance into the higher matter beyond takes place. The physiological Sushumna is the reservoir of Man's potential

physiological life. From that state either the Positive or the Negative Phase of Life takes its birth.

But the Sushumna is the child of a higher phase of Life. The Positive and Negative Mental Forces according to similar laws give birth to this potential Pranamaya Kosha. The world, as some writers have stated, is the outcome of mental motion (Sankalpa, Manah Sphurana). The state of the conjunction of these two mental states is the Sandhya Sandhi. The same name seems to have been given to the higher Sushumna. When the two phases of Mental Matter are neutralized in the Sushumna, the Pranamaya Kosha loses its vitality and disappears.

(11) This is that state in which is thrown the reflection of the Higher Atma, and whence it is possible for it to come into the mind.]

132. The messenger who is above, in front, or on the left, is in the way of the Moon, and he who is below, at the back and on the right, is in the way of the Sun.
133. The conjunction through which disappearance takes place in the subtle matter beyond, which has no beginning, is one, and is without [potential] nourishment or confusion, is called Sandhya Sandhi.
134. Some say there is no separate Sandhya Sandhi, but the state in which the Prana is in the Vishuvat is called Sandhya Sandhi.

135. There is no separate Vedoveda: It does not exist. That conjunction is called Vedoveda by which the highest Atma is known.

[The Tattwas]

Said the Goddess:

136. Great Lord ! God of Gods ! In Thy mind is the great secret which gives salvation to the world; tell me all of it.

Said the God:

137. There is no God beyond the secret knowledge of breath; the Yogi who is devoted to the Science of Breath is the highest Yogi.

138. Creation takes place from the five Tattwas; the Tattwa disappears in Tattwa; the five Tattwas constitute the objects of the highest knowledge; beyond the five Tattwas is the Formless.

139. The Prithivi, the Apas, the Tejas, the Vayu, and the Akasha are the five Tattwas; everything is of the five Tattwas. Revered is he who knows this. [How everything; every possible phenomenon of the Soul, the Mind, the Prana, and the Gross Matter is of the Tattwas, the introductory essays have tried to explain.]

140. In the beings of all the worlds the Tattwas are the same all over; from the Earth to the Satyaloka the arrangement only of the system of Nadis differs. [The nervous system is different in all the Lokas. It has been said many a time that the Tattwic rays flying in every direction from every point give birth to innumerable Truths,

which are miniature pictures of the macrocosm. Now, it will be easy to understand that these pictures are formed on different planes, which are inclined differently to the Solar Axis, and lie at different distances from the Sun. Our planet is at a certain distance from the Sun, and Life is so arranged on this planet that the Lunar and Solar Life Currents must have equal force if the organism is to be maintained: the Tattwas must also be balanced. There may be other planes of Life in which the respective powers of the two currents and the Tattwas may be greater or less than they are on the Earth. This difference will secure a difference in the arrangements of the Nadis, and also their shape.

We experience this sort of thing even on our Earth. Different animals and vegetables have different shapes. This is simply on account of the different Trutis on different planes, inclined differently to the Solar Axis. For the sake of illustration, let Figure 1 serve as the representation of the Macrocosmic Prana:

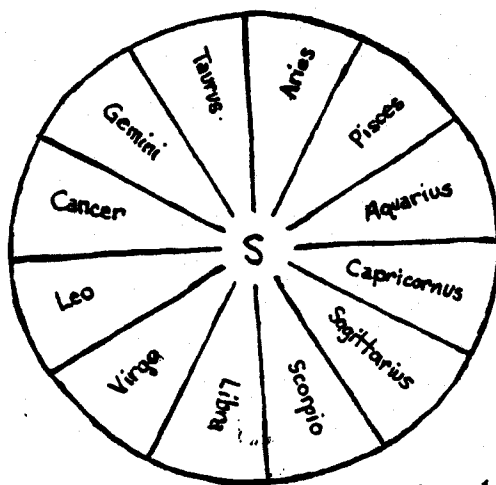


Figure 1

Works on Astrology assign different organs to these astral divisions: for the purpose of explanation, we will assume these without further explanation. Thus, on a larger scale, the following diagram is found useful:

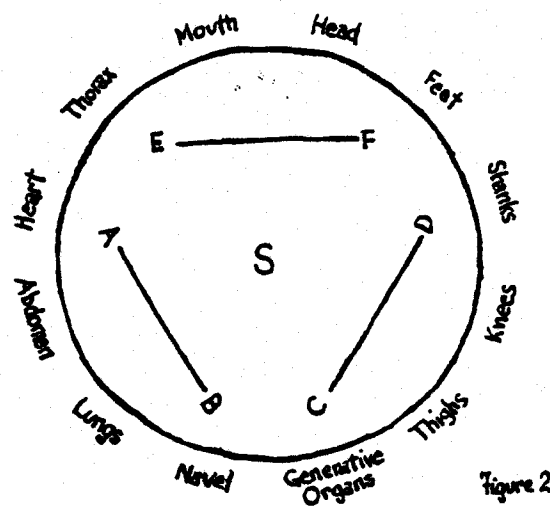


Figure 2

These twelve regions comprehend the whole body in and out. Now, suppose there is a plane A B having a certain inclination to the axis of the Sun, S. From every point in the twelve regions rays fall in every Truti of the plane A B. Then there are other planes: C D, E F, etc. It is evident that the rays falling on all these planes from the twelve regions will vary in relative strength and position on different planes. It is also evident that on all these planes, the different organs will differ in shape, strength, and relative position: this gives birth to more or less varying nervous systems in all the Lokas, and the various shapes of the organisms on the Earth. As in evolution, the necessities of the mind are being changed: the Pranamaya Koshas change their planes, and it is

thus that they are changed on Earth according to the Occult Theory of Evolution.]

141. In the left as well as in the right there is the five-fold rise [of the Tattwas]. The knowledge of the Tattwas is eight fold: hear me fair one, I will tell thee.

142. The first is the number of the Tattwas; the second the conjunction of breath; the third is the signs of the breath; the fourth the place of the Tattwas;

143. The fifth is the color of the Tattwas; the sixth is the Prana itself; the seventh is their taste; the eighth is the mode of their vibration.

144. Hear of the three-fold Prana: the Vishuvat, the active [Sun]; the passive [the Moon]; in these eight forms [the active is the Chara, the motor; the passive is the Achara or Sthira, the receiver]. There is nothing, O Lotus-faced Goddess, beyond the breath.

145. When, (by the effect of time) the power of seeing does come, it must be seen with great effort. The Yogis act for the purpose of deceiving time. [The Yogis act for the purpose of deceiving time. Time is the order of appearance of the various Tattwic phases of a living organism. In Man this order is regulated by his previous Karma: by the power of previous Karma, the Human Organism assumes different receptive states; and in accordance with the receptivity, the Tattwic influence of time-the Solar Prana- causes pains or

enjoyments of different types. By the practice of Yoga, the Yogi masters the Tattwic changes of his body: time is cheated. If he pushes the germ of disease out of his body, no epidemic will ever affect him.]

146. Let a man shut his ears with his thumbs, his nostrils with the middle finger, his mouth with the last fingers and those last but one, and his eyes by the remaining fingers.
147. In this state the five Tattwas are gradually known as the yellow, the white, the red, the blue, and the spotted without any distinct Upadhi [differential].
148. Looking into a mirror, let the breath be thrown upon it; thus let the wise man know the difference of the Tattwas by their forms.
149. Quadrangular, semi-lunar, triangular, spherical, and spotted are respectively the forms of the five Tattwas.
150. Thus the first, Prithivi, flows midway; the second, Apas flows downwards; the third, Agni, flows upwards; the fourth, Vayu, flows at acute angles; the Akasha flows between every two.
151. The Apas Tattwa is white; the Prithivi, yellow; the Agni, red; the Vayu, sky-blue; the Akasha foreshadows every color.
152. First of all flows the Vayu Tattwa; secondly, the Tejas; thirdly, the Prithivi; and fourthly, the Apas.

153. Between the two shoulders is located the Agni; in the root of the navel, Vayu; in the knees, the Apas; in the feet, the Prithivi; in the head, the Akasha.
154. The Prithivi Tattwa is sweet; the Apas, astringent; the Tejas, pungent; the Vayu, acid; the Akasha, bitter.
155. The Vayu flows eight fingers' breath; the Agni, four; the Prithivi, twelve; the Apas, sixteen.
156. The upwards motion tends to death; the downward to calmness; the one at acute angles to restlessness; the middle one to endurance; the Akasha is common to all.
157. During the flow of the Prithivi are performed acts which are expected to live long; during the Apas, passing acts; during the Tejas, harsh acts; during the Vayu, killing, etc.
158. Nothing ought to be done during the Akasha except the practice of Yoga; all other acts will remain without their desired effect.
159. During the Prithivi and the Apas success is obtained; death comes in the Tejas; reduction in the Vayu. The Akasha is known by the Tattwic philosophers to be altogether useless.
160. During the Prithivi, income is late; during the Apas, immediate; loss is made manifest by the Tejas and the Vayu; Akasha is altogether useless.